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*Jezebel Withstood,*

And Her Daughter

*Anne Doctwra,*

*Publickly Reprov'd,*

For Her Lies and Lightness in Her Book,  
stiled, *An Apostate Conscience, &c.*

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*By Francis Bugg.*

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*Friendly Reader,*

**T**HE great Business which this Woman has undertaken, together with her Approvers, *i. e.* their Second-Day Meeting, is to render *Francis Bugg* a poor Indigent Person; one that goes about a begging, p. 4, 6. a grand Lie; and *G. Whitehead* a Gentleman Quaker: But the way they have jointly taken is very Wicked and Scandalous; to discover which is my present Task, which I shall do, by extracting some few of her manifest Lies and Falshoods,

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hoods, upon which their whole Structure is built, and then leave the old Woman with her Incoherent Fables; and briefly thus, viz.

Lie I. p. 5, 27. in her Pamphlet, *Francis Bugg was* (says she) *but a poor Man when he came first among us:—He cannot prove that he had 30 l. a Year before his Father's Death.*

Reply. This is a Formidable Lie: For my Grandfather, *Francis Bugg*, died in Anno 1655. and gave me 30 l. a Year in good Houſe and Land in *Milden-Hall*, as may appear by his last Will and Testament, which was then proved in the *Prerogative-Court* at *London*; and this was above Ten Years before my Father (*Robert Bugg*) died.

Lie II. p. 55. *He (Francis Bugg) also gave a Bond to make his Wife a Jointure of some part of his Estate.*

Reply. This also is a notorious Lie: For I never gave Bond to make my Wife a Jointure, nor did her Father ever desire it, nor in Reason could nor, since he never paid me her Portion, which upon Marriage he promised; which was, to make her as good as any Child he had, yet I never got but 20 l. in Money, and that in 5 or 6 Years time: And I can still make it appear, that his Executor, my Brother *John*, owes me 100 l. if he will come to account, and pay his Father's Debts: I have often complained of this Injustice done me, but could never get Remedy, yet I should not have made this publick, had not this old Woman provoked me to it. His Name I shall forbear, yet add, that he was a noted Quaker.

Lie III. p. ibid. *He (F. Bugg) hath since sold his Estate to his Son, these things he has confessed to me and others.*

Reply. No Knight of the Post ever utter'd more manifest Lies: For I never sold my Son either House or Land, little or much, in all my Life; how then could I confess to her and others that which never was?

Lie IV. p. 26. *Robert Bugg, his Father, dwelt with him some Years after he married; he rose from Dinner one Day, and went out, and was found drowned in Water, where he had no occasion to go to that Place, as F. Bugg and his Wife related.*

Reply. Here is Lie upon Lie, four Story high. 1. My Father never dwelt with me a Week since I marry'd, much less some Years. 2. He never so rose from Dinner. 3. Nor was so found drowned. 4. Nor did I or my Wife ever  
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SO relate it, nor could we, since it was never so, as by her suggested; and therefore I would have her and her Ab-betters and Approvers look into the 56 p. of her Book, where she says the Devil is the Father of all Liars, that so they may see whose Children they are. She was ac-counted by them that knew her to be a Proud Haughty Woman, and a great Liar; but now *Experientia Docet*.

Lie V. p. 31. she reciting that part of a Letter she sent me, wherein G. Whitehead was by the honest Quakers sus-pected to be a Jesuit, as cited by me in my *Pilgrim's Pro-gress*, &c. p. 25. she deny it to be hers. Again,

Lie VI. p. 35. She recites part of one of her Letters, which treat of the Quakers Common Bank or Fund, which she then was as much against as my self, as cited by me in *Pil. Prog.* p. 58, 59, 62. and in my Book, *The History of the Rise, Growth and Progress of Quakerism*, &c. p. 148, 149. Both which she denies to be hers in these Words, p. 32. *This Letter (says she) is a meer forged thing, I never writ any such Letter to him. P. 35. This Letter I have dis-owned, with a Certificate to prove it false, &c.*

Reply. I do affirm I have both the Letters still by me, and that they both are of her own Writing; and this I offer to prove, or publickly burn my Book, on Condition that G. Whitehead, her late Gentleman Quaker, and she will engage under their Hands to burn her Book, in case I do prove it, as aforesaid. Surely Quakerism is come to a low Ebb, since they are thus forced to make Lies its Re-fuge. This puts me in mind of a Passage of Father Poth in one of his Books, i. e. *Error is only upheld by Error*.

Lie VII. p. 36. F. Bugg was not the Author of some part of his 20th Book, meaning my *Pilgrim's Progress*.

Lie VIII. p. ibid. He (F. Bugg) was seen at Oxford at the same time, when this Book was about Writing.

Lie IX. p. ibid. He was 16 Weeks from home when his Book was writing, only he came home some times for a Night or two.

Lie X. p. 37. F. Bugg says in his last Book, that Oxford exceeded Cambridge in their Bruity to him.

Reply. 1. I wrote every Line of that Book my self. 2. I never was in Oxford, during any time of the writing of it. 3. I was in London Three Months when I wrote that

Book, but never came home a Night all the time. 4. I never printed, That *Oxford* did exceed *Cambridge* in their Bounty, nor has she shown in what Page it is, nor can I remember or find any such Passage: I observe her to Mark therein, and I guess at the Design of it, but I shall not gratifie her in what she'd willingly have, since in all Respects she is a notorious Liar, which to shew, is the Subject of this Discourse, that the World may see the Nature of the *Quakers* Repeated Answers, boasted of in the *Quakers* Modest Observation to the Parliament, as in p. 45. herein, and also from thence gather the Reasons why the *Quakers* at *West-Dereham* refuse to own their Books, and defend themselves, notwithstanding they first gave the Clergy a Challenge to bring in their Charge: And indeed this very Discovery of their way of writing, may be a sufficient Refutation of their late Book, intituled, *The Defence of the People call'd Quakers, being a Reply, &c.* Printed 1699. For as never was a People more confuted, so there never was any Heresie had the Impudence to Lie, Dissemble, and Prevaricate from their own Words, their own Writings and Pretences, and to wrong all People they controvers'd with: For Jesuit-like they stick at nothing, their Second Day Meeting have a Dispensation ready; they have Power to Bind, and to Loose; they have Authority to Lie and Dissemble, and all Infalibly. But to the Matter, else I shall exceed my Half Sheet, which I am willing to wind up this old Woman in.

Lie XI. p. 37. *There are Verses, which Bugg says I writ of G. Fox; this is false.*

Reply. I do now offer to prove it true upon her: I have the Manuscript still by me, and I never added one material Word, otherwise than 'tis and has been usual with Mr. Crisp, Mr. Keith, and others, who have sometimes alter'd a Word, in Correcting the Press for me: But the Matter was nevertheless mine; and possibly to make her Verses run smooth, I might, when I Printed them for her, put in a Word; but of this she never shewed any Dislike till now, tho' I Printed them in W. Rogers's Book, tiled, *A Second Scourge for G. Whitehead, &c.* as I remember about 12 Years, or more, since; and Mr. Crisp and I have Letters of hers still by us, which, it may be, may fill another Half Sheet,



Sheet, but I would not bestow much upon this craz'd old piece, which is now creeping into the Unity of the Quakers, and no way was to be found, but to make G. Whitehead a Gentleman Quaker, and to tell a few innocent Lies, to uphold their tottering Cause.

*Lie XII. p. 40. Sam. Cater does affirm he never had his Timber again.*

*Reply.* This is a *Lie* in *Anne* or *Sam.* or in both: If I find it under his Hand who had it, who sold it, and the like, then will I produce my Proof; for I love to discover Hypocrites and Liars.

*Lie XIII. p. 13. Fr. Bugg Conformed to the Church of England 1684. for fear of the Statute of 20 l. a Month.*

*Reply.* I deny it, and charge it as a *Lie*: I believe I did go into a Church in 1684. as some Churchmen may go into a Quakers Meeting, to Try and Examine. &c. but I did not go to Church, at home, in Conformity to her, until 1685: for I well remember I went to Church more than a Year at a distance from home, to give my self Satisfaction in my Conformity to her Doctrine and Discipline, and in all that time I do not remember that ever the fear of 20 l. a Month came in my Thoughts; nor was there Occasion for such a fear; let her produce one Instance of 20 l. a Month after 1685. suffer'd for not going to Church; so that her whole Story thereabouts is like the rest of her Lies.

*Lie XIV. p. 27. He (F. Bugg) was a Presbyterian when he came among the Quakers.*

*Reply.* This is another *Lie*: I never was a Presbyterian, nor so called, nor my Father before me: But if I had, so I had not turn'd Quaker, what Crime had it been?

*Lie XV. F. Bugg's Grandfather was a poor Boy, bound out to the Wooll Trade by the Docwra's.*

*Reply.* This is another *Lie*: Nor was he of my Trade originally, nor did I ever hear or understand that he was a poor Boy, but have often heard that his Father gave 24 l. with him to a Blue Clothier in or near Colchester, which was then a good Sum, as well as a good Trade, and he lived well on it: And first he was born Heir to 14 l. a Year; what Money he had I know not:

not: But this I'll tell this Venomous Woman, that he was a Man of as good Name, Fame and Estate, as any *Deceit* I yet ever knew. He had Four Daughters, which he gave 300 *l.* Portions to. He had Three Sons, to whom he gave little less than 400 *l.* a Year in House and Land from first to last: And when he died, he gave Additional Portions to all his Grand-Children, which were very many. I had Six Sisters; and he gave me 30 *l.* a Year, and each Sister 5 or 6 *l.* a Year, in House and Land, which was worth more than 1000 *l.* He gave all his Great Grand-children a Legacy; as also the Poor in Four Towns, and to every Servant he kept. He was a wise Man, and endued with a good Understanding in the Law; and chosen often Arbitrator between Men in difficult Cases: And why this Venomous Woman should thus detract from HIM, that was every way HER Superior, I cannot tell; only this, she's overgrown with *Pride*, and possess'd with a *Lying Spirit*, even the *Spirit of Quakerism*.

*Lie XVI. p. 42.* My Aunt said G. Whitehead was a Gentleman born, or brought up so; and call'd him the Gentleman Quaker.

*Reply.* This must needs be another *Lie*. 1. Do Gentlemen live in a poor Cottage, standing on Mud Walls, not worth 50 *s.* as G. W. did, as I am credibly inform'd by a Person of Note that saw it. 2. Do Gentlemen's Sons walk about the Country on foot, and live upon Alms, as he did. And 3dly. A Scholar he was not, as may be seen by his early writing, which I have seen in Manuscript; as also by his Book, *Jacob found in the Desert Lands*, &c. I do not say but he might have learnt his *Accidence*, as many poor Boys do. But now, to merit the Quakers Favour, and to get her *Lying Pamphlet* licensed, she has stiled him the Gentleman Quaker: A fine jingling Name, by Yea and Nay.

*Lie XVII. p. 17.* And now Liberty is granted, we stand upon equal Terms with our Opposers in Religious Matters.

*Reply.* I deny it; and the Law tells you that this is another *Lie*; tho' indeed your Impudence, and known Antiquisatrical Principles, leads you into some Practices beyond what the Established Church can legally do:

do: But remember you stand but upon your good Behaviour; do not boast too fast of your Equality with the Church of England, who oppose your Errors.

*Lie XVIII. p. 40. If Friends were so charitable, as to send S. Cater 10 l. to help to pay his Debts, or to carry on his Trade, they did well in so doing; better than F. B. in upbraiding him.*

*Reply.* I deny that the 10 l. was sent him on that Account: No, it was sent him as a Reward for his Pretence of suffering 20 l. when in Reality he suffer'd nothing. But suppose it was sent him, to help to pay his Debts, as you say; do you therein keep to an even Balance, whilst you condemn that in the Clergy you commend in your selves? And when did they or I ever account Sam. a Beggar, an Indigent Fellow, a Judas, a Man of a desperate Fortune, &c. because you supply'd his Need, and helpt to pay his Debts? But how came you to be so bold, as to meddle with the Bishops Certificate? Tho' therein you did me a Kindness; I do not say on purpose; no, 'tis manifest what your Design therein was; but accidentally it is so, and quite overthrows the Drift and Design of your Book, since I hope 'tis of more Credit with all good Christians, than your False and Pernicious Libels: But you nibble at it like Rats, or like a little Cur that lays hold of a Bone, in which his Teeth makes no Impression. And now I'll leave off counting your Lies; as for your Story in p. 51. about the 15 l. Fine, and 5 l. which I receiv'd for my Charges for prosecuting three Appeals, I send you to my Books for an Answer, i. e. *The Painted Harlot. both Stript and Whipt, &c. and Reason against Railing, &c.* where all your Allegations are fully answer'd, and the Point fully clear'd. And whereas, p. 53. she seems to believe that I never lost 32 l. by the Quakers, but I can tell her I have lost by them near 300 l. but when Men pay what they can, and therein shew an Honest Moral Principle, I am not apt to upbraid them by Name in print, tho' I could not well omit *Tho. Plumstead*, who run away, and paid me never a Penny; and as I was told, convey'd away too by his Brother *Clement Plumstead*, at the Cross Saws in the *Minories*, (a noted Quaker.)

on purpose to wrong me and others ; but if I were minded to draw a black Line over *Quakerism* on that Head, and to enlarge on other Heads, I have but just hinted, (and that too upon just Provocation) I do tell you that I could make that Discovery, which the *Cobler of Gloucester* is an Ass to ; nay, and go no further neither than your Writers and Preachers, notwithstanding your Pretence to a Sinless Perfection, and thereupon make no Confession of your Sins to God ; as elsewhere I have largely (yet truly) set forth. But to conclude.

Come on, Cousin *Dorcas*, (for so I'll call you, since we had the Misfortune to have such a Liar drop into our Family) let's reason a little, and I'll tell you, I was not so poor when I came amongst you, as you render me ; and that no Man in our Country laid himself more out, both as to Imprisonment, and Fines, for Meetings ; nor a Man, that I know of, that entertained your Teachers more, nor at greater Expence, Cloathing some, and putting Money into the pockets of others : Your Brother, *Giles Barnadiston*, would have scorned to have dip't his Pen in such muddy Ink as you have done ; for he and his Wife (your Sister) have been often at my House ; sometimes near a Week together ; and sometimes your Brother, *Francis Waldgrave*, I think, as their Serving-man ; and all freely, and not grudging, as *P. 34.* you basely Insinuate, and with a bold-fac'd Lie into the Bargain, i. e. *That I told you so.* This piece of Impudence is too frequent with you, if you consider your Age. But had you not wrorthis *Lying Pamphlet*, *G Whitbread*, &c. would never have forgiven you, for writing so much against their Bank, their publick Fund, which you call their *Dagon*, &c. But notwithstanding all these Lies, to serve a Turn, and to get into Favour again with *G. W. &c.* yet I almost think for the sake of their Truth, which is sensibly touch'd, when the World's People get Knowledge of their Immoralities, I still think that *G. W. &c.* must turn this She-goat out of their Heard, unless she'll bear a Faggot, &c. But let her then blame her self. I must leave her to the Fate she brought upon her self, by her *Lies* and *Lightness*.

Come Geo. Whitehead, and the rest of your Cabal, i. e. your Second Day Meeting, one branch of whose Business is to Approve and License your Books which you disperse through England and Wales, the fruit of which tends to Poyson the Nation, and to Supplant Christianity; and that with no small Pains and Charge, not to your selves, but to your deluded People, that supply your Fund. Let me shew you some of the fruits of this your Infallible Club; especially since until you meet me as proposed, I know not that I shall take any more notice of your Railing Invektives; believing, That A S God rais'd up Zealous John Wickliff, who wrote more than Two Hundred Volumes against Rome's Superstition, SO be will, in his own time, raise up abler Men to Compleat that Work which is begun; and what I now offer to your Consideration, is from certain Letters, and a printed Paper of your Friend A. Docwra, which she wrote to Mr. Crisp, not having my own by me in London: And,

First, Out of a Printed Broadside, intituled, The New Projecting Formalist Characterized, &c. 'I know it is common (says she) with some of them, in their Books of Controversie, to put the Names of such Persons, as they account their Vassals, both to Certificates and Books, sometimes without the Consent of the Parties, whose Names are inserted, and sometimes with Consent, thro' slavish Fear, of having their Trades obstructed, and they ruined of their Livelihoods, or Reputations, by Publick Defamation — Two Years ago I saw a small Book, in Octavo, i. e. The Liberty of an Apostate Conscience, it was notably worded by an able Penman, [G.W.] wherein was my Name, as a Witness, without my Consent, to Testifie more than was true, which I must disown. — Yes, a bare-fac'd Lie, and an undeniable Truth; so closely interwoven together,



that it was not easily discovered: — Their separate Men's Meetings have been the Nurseries of Contention, and I believe the chief Cause of this long-grinding Persecution; the Magistrates has upbraided me as one that adhered to them, looking upon such Meetings as more dangerous to the Peace of the Nation, than our Publick Meetings (with Doors open) where Men and Women meet altogether — Separate Meetings have served to little Purpose, but to shelter great Belies; and to obstruct or defame Lawful Marriages, and to Ingross honest Friends Properties to themselves. — The most Innocent Self-denying People, have been the Subject of their Clamorous Tongue, when the Loose and Vicious, the Covetous, Proud, Lying Hypocrites, have been Covered and Protected.

Again, in a Letter to Tho. Crisp, Sept. 20. 1683. she thus saith, 'S. Cater's Narrative is come out in Print: I do greatly pity him; for of a certain his Weakness is betray'd by his false Friends: I found my Name in it, I suspect G. Whitehead to be the Author of it; Sam. Cater is not Sophister great enough, to twist his Matter together so cunningly; either to make Truth go for a Lie, or a Lie go for Truth: It is part of a Letter I wrote to S. Cater, concerning my Cousin Francis Bugg, wherein they have added a few Words, that quite alters the Sence of my Letter; neither have they put in the greatest part of it, which would have overthrown their whole Cause — I have writ a Letter to my Cousin Francis Bugg, to invite him to me about this Matter.

Again, in another Letter to Tho. Crisp, Feb. 13. 1683. 'Sam. Cater is very angry with me, because I call him to an Account for bringing me in for a Witness in his Narrative, to Justifie him, which I cannot do; most of that he has written concerning me is false, but not all of it; he hath mixed a Lie and Truth together.

Again,

Again, in another Letter to T. Crisp, March 25. 1684. viz. 'Sam. Cater has been lately with me, clamouring against F. Bugg, and J. Ainsloe, I have had a sharp Conference with him about his Narrative, wherein he has used my Name in Print, to justify him in his Contentious Pamphlet with F. B. about Money; he have written more than is true concerning me; I laid it before him smartly before several Friends; he is very bold, and the most confident Liar that ever I met with: I laid the Record against John Ainsloe before him, and his indirect Proceedings; also Geo. Whitehead's false Certificate about the (said) Record in his Judgment Fixed, that is an abusive Forgery; for some of those whose Names are to the Certificate, absolutely disowns it, and say, they set their Hands to none: It is very sad that Men should be so confident in their wickedness.

Again, in another Letter, Aug. 6. 1684. 'Francis Bugg's Book concerning John Ainsloe's Marriage, is much liked of by Friends here: — And are much concerned for him, that he should be so used by them that profess the Truth.

I have not room for the rest of the Letters, but these may shew the horrible Deceit, and deep Hypocrisie, that Sam. Cater, one of their noted Teachers, and the greatest Liar that ever she met with: G. Whitehead a wicked Forger, to set Mens Names to Certificates without their knowledge: That their private Meetings are Nurseries for Contention, and dangerous to the State; and of little use but to shelter great Belies, and to Ingross the Property of others, thereby to be enabled to Ruin their Opposers, in Estate and Reputation: All which I know to be true, and she too; else why did she write to me, and others, against these Works of Darknes.

Geo. Whitehead, I cannot enlarge on her other Letters; nor is there any need, since these few are so

to the purpose, as well as true in fact, that all your Pretences to write from the Mouth of the Lord, and the Holy Ghost, and Eternal Spirit; and that your pretence, George, That a Necessity from God lay upon you to write your Book, Judgment Fixed; all these pretences are a Lie, a Cheat, and a horrible Snare, whereby you catch Thousands of otherwise well-meaning People: And to make this more obvious, I shall draw some few Natural Inferences from your Practices, both reprov'd and discovered in the recited Printed Paper and Letters.

First, Then is it so, that you put the Names of Persons, which you account your Vassals, to Books, and Certificates, and without their Consent too? What horrible Wickedness is this? And that which adds to the malignity of it, is, it must still go with the same Title, and in the same Person's Name; witness Sam. Cater's Narrative, which was as Lying a piece of Forgery as ever I knew; witness R. S.'s Righteous Judgment, where those Heathenish Verses were put in by your Second Day Meeting, which R. S. never wrote, nor knew of, viz. Team, Rogers, Pennyman, Bullock, and Bugg, &c. And does this Woman say, that such as will not submit to their Yoke, they'll endeavour to Ruin both in Name and Estate. How then ought this to raise Courage in all their Profelytes, who have but a spark of Zeal left, to throw off her Tyranny.

Secondly, But, George, your Dear Sister, Anne Docwra, suspects you to have a Chief Hand in Sam's Narrative, and consequently, in putting her Name to what she never wrote; who have therein so intermixt Lies and Truth, as it is not easie for the Reader to discern seriously; George, this is wickedly done with a witness.

Thirdly, Again, George, and the rest of your Second Day Meeters, you see she hath Charged your  
Private

Private Meetings, to be Nurseries of Contention, and dangerous to the State, and have given you a good Reason for it; agreeing with what I have said in Pilg. Prog. &c. p. 65, to 105. Is it so, George, that these your Private Meetings tend to little use, but to shelter great Bellies, to defend the Vicious, Lying Hypocrites amongst you, and to ingross the Properties of your poor deluded Followers. Oh horrible! And are the most Innocent Self-denying People amongst you, the subject of your Teachers Clamorous Tongues? Then seriously, George, I think there are not grander Deceivers upon the whole Earth.

4. Is it so, that she thus brands G. Whitehead for a Forger, for setting Mens Names to his Certificate without their Knowledge, Privity, or Consent? Is it possible, that what Sam. Cater wants of being a Sophister, great enough to make a Lie seem true, that sincere George (which is the Token of his Writing in all his Epistles) should have the Insincerity to do it privately? Oh gross Hypocrisie! And which is still worse, to take from, and add to, what A. D. wrote in a Letter privately to Sam. and to be Printed without her Consent, as moved thereto by the Holy Spirit; this is such a depth of Iniquity, as will hardly meet with a Parallel.

5. Is it so, that Sam. Cater is the most Confident Liar that ever A. D. met with? That G. W. the Gentleman Quaker, is such a Forger and Grand Sophister, to make Certificates, and Print them in Mens Names that never knew of it? See Judgment Fixed, &c. p. 361. And we have now just Cause to question that in p. 250. for he that can forge one Certificate, may forge two, and as many Hundreds, if their Consciences are enough hardened: And I know of no way that G. W. hath to clear himself from this manifest Forgery, but to produce an Original Certificate before 1682. But alas, Charge them with what you will,

'tis



'tis not now worth their Notice, 'tis below them to clear themselves, since they have repeatedly answered all Objections: Repeatedly, do they say? Then 'tis by a Repetition of Lies and Forgeries; as in the Case in hand.

6. Is it so, that my Book, *Innocency Vindicated*, &c. was so liked amongst them, which was the fourth Book I wrote against Geo. Fox's Party, even whilst I remained a Quaker? Why then does A. D. in this late Book say, p. 7. That I was the Author of part of their Order for Marriage; and that J. A. told her so; that I was Quarrellom, &c? All this she knows to be false: See her Letter, Aug. 6. 1684. to Mr. Crisp, as herein recited: I did indeed write the Order from Sam. Cater's Mouth, as Clerk to the Meeting, but was not the Author of one word of it; nor was I quarrellom; but had a Place amongst the Moderate Sort, and they liked well what I wrote, until I saw into their Errors in Fundamentals, and then left them.

But, George, I have not yet done, tho' I think almost; for until, George, thou dost meet me, as proposed, p. 11. in *Quakerism Exposed to Publick Censure*, &c. I do not know that ever I shall after this concern my self further with you: But to the Matter.

One of your Papers which you gave privately away came to my Hands, and I made no ill use of it: But, George, whereas you therein complain of Suffering 20 l. Damage for 13 s. and the like, this, George, is your Six-Week Meetings fault, and as great a Sign of your deep-rooted Design against the Publick Ministry, as any you have yet manifested; who will rather spend Twenty or Thirty Pounds upon Lawyers, Bailiffs, Sheriffs, &c. than to pay Twenty Shillings due Debt; such is your Mortal Hatred to the Clergy, and which I have shewed in my Pilgrim's Progress,



p. 65, to 72. But since I came last to London, I have seen an Account taken out of a Manuscript of W. M's, viz. They have Condemned many Quakers as of Antichrist, that do pay Tythes, as others do. Joseph Clark, a Preacher, profess to me, That God moved him to refuse to deliver the Tythe to the Priest; the Priest Sued him, he Answered the Priest by Advice of John Field, who had promised to Secure Joseph's Goods from the Priest, which he (J. Field) failing, Joseph the Day before the Assizes at Bedford, got a Person to Agree with the Priest for him, and since said to me, He could now pay Tythes as well as other Taxes.

Thus, George, do your London Six-Week Meeting defend your Countrey Subjects, and inable them to stand it out with the Priests, as you call them, in order to tire and weary them out; not mattering what you spend, provided you can but gain the Point, viz. the Overthrow of the Christian Ministry, thereby making way for Quakerism.

But, George, when all this is done by your London Fund, and the Assistance of your Common Bank, for you then to sollicite for help herein, is such gross Hypocrisie, as I want words to set you forth; for if ever there was a People that deserved the Characters following, you are the very Men; your Fruits make you manifest; and with that I shall conclude this half Sheet, which (in conjunction with what I have elsewhere wrote) shall stand as a Monument of the Quakers grand Errors, and deep Hypocrisies, great Dissimulations, and horrible Treachery, manifest Cowardice, dreadful Blasphemies, self-condemn'd Apostacy, gross Superstition, great Idolatry; what shall I say, George? It is plain to me, that thy self, and many of your Brethren; the Teachers of your Schism, are proud Boasters, fierce Despisers of them that are Good, Heady, High-minded, false Accusers,

*fers, Time-servers, Sowers of Discord in Families, Implacable, Unmerciful, yea, filled with Hatred, Malice, Strife, Envy, Debate, and Malignity, given to Licentious Uncleaness, and Epicurism, Incontinent, Impatient, who are going in the way of Cain, and running greedily after the Error of Baalim the Son of Bozer, who loved the Wages of Unrighteousness; who mind earthly things; and whose End shall be according to your Works, except you repent and amend your Ways; which that you may do, is the great desire of your very much Abused Friend,*

April 11. 1699.

Francis Bugg.

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**F I N I S.**

